

# Jaiṡa Dharma

by Śrīla Saccidānanda  
Bhaktivinoda Ṭhākura

# Chapter Eight

## Nitya-dharma and Vaiṣṇava Behaviour

	Kaniṣṭha	Madhyama	Uttama
NOI	Shradhā to Anarta nīrti	<del>A.N</del> → <del>Niṣṭhā</del>	<del>Niṣṭhā</del> → <del>Āsakti</del> ruci
NOI	Shradhā → A.N	Niṣṭhā	Ruci → Prema
SB	Sentimental faith. Below shradhā	← Sadhā → Shradhā to Āsakti	← Bhāva & Prema →
CC=I	Shradhā to AN	AN	Niṣṭhā
CC=Arta	<del>Prekṣita Bhakti</del> Shradhā → AN	Niṣṭhā → Āsakti	Bhāva (or) Prema
BUT Commentary to Manah Sūtra	Mixed devotional faith.	vaiṣṇavas & all other sampradāyā	vaiṣṇavāṣṭi (or) Gaudīya vaiṣṇavāṣṭi

īsvare tad-adhīneṣu bālīṣeṣu dviṣatsu ca  
prema-maitrī-kṛpopekṣā yaḥ karoti sa madhyamaḥ

“An intermediate or second-class devotee, called a madhyama-adhikārī, offers his love to the Supreme Personality of Godhead, is a sincere friend to all the devotees of the Lord, shows mercy to ignorant people who are innocent, and disregards those who are envious of the Supreme Personality of Godhead and His devotees.”

“Naimittika-dharma is not addressed in this verse. The standards of devotional behaviour enumerated in this verse are a part of nitya-dharma and in the life of a madhyama-vaiṣṇava these four practices are the ideal and essential conduct; and for the madhyama-vaiṣṇava other etiquettes that are not contrary to the above four practices may be adopted where necessary.

Therefore, we see that the conduct of the madhyama-vaiṣṇava is differently directed towards the four categories of persons: the Supreme Lord, His surrendered devotees, the ignorant materialists, and the persons inimical towards the Lord or His devotees.

The madhyama-vaiṣṇava directs his prema, transcendental love, to the Supreme Lord; his maitrī, friendship, to the devotees; his kṛpā, compassion, to the ignorant; and is upekṣā, indifferent, towards the envious.

“As described in the verse, the first characteristic of the madhyama-vaiṣṇava is his prema for Īśvara, which indicates Śrī Kṛṣṇa, the Lord of all Lords.

Furthermore, prema also implies śuddha-bhakti to Śrī Kṛṣṇa.

This is how the scripture Bhakti-rasāmṛtā-sindhu, Purva 1.1.11, defines śuddha-bhakti:

anyābhilāṣitā-śūnyam jñāna-karmādy-anāvṛtam  
ānukūlyena kṛṣṇānu-śīlanam bhaktir uttamā

“One should render transcendental loving service to the Supreme Lord, Śrī Kṛṣṇa, favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is pure devotional service.’

“The symptoms of bhakti just described are first seen in the sādhana practices of the madhyama-adhikārī-vaiṣṇava, and extend up to the level of bhāva and finally into the blossoming of prema.”

Worship of the Deity form of the Lord with immature śraddhā is the only characteristic of the kanistha practitioner.

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sentimental faith.

Such a person does not display the symptoms of śuddha-bhakti, which are anyābhilāṣitā-śūnyaṁ, freedom from material aspiration; jñāna-karmādy-anāvṛtam, freedom from the inebriations of impersonalism and fruitive desire; and ānukūlyena kṛṣṇānu-śīlanam, absorption in the desire to serve Kṛṣṇa favourably with transcendental love.

As soon as the kanistha progresses to manifest these symptoms in his heart, then he is considered to have become a madhyama-vaiṣṇava and thus a genuine devotee.

Prior to this, he is a prākṛta-bhakta, also known as a bhakta-ābhāsa or vaiṣṇava-ābhāsa, a neophyte shadow of a Vaiṣṇava.

The word kṛṣṇānu-śīlanam refers to kṛṣṇa-prema and is qualified by the word ānukūlyena, favourably.

Thus, this combination refers to practices that are conducive to the growth of kṛṣṇa-prema.

These are, as we have said, maitrī, friendship with one's fellow devotees; kṛpā, mercy to the ignorant; and upekṣā, indifference to the inimical, which are also the hallmarks of a madhyama-adhikārī Vaiṣṇava.



“Now to the topic of second characteristic, the friendly attitude of the madhyama-vaiṣṇava adopts towards his fellow surrendered devotees of the Lord—those who are blessed by śuddha-bhakti.

The kaniṣṭha-vaiṣṇava is not on the platform of śuddha-bhakti—that is to say, he does not serve and satisfy the pure devotees.

Therefore, maitrī can only be properly extended by the madhyama-adhikārī to his fellow madhyama-vaiṣṇavas and the higher level uttama vaiṣṇavas.

“In the Caitanya-caritāmṛta, Śrī Caitanya is asked by a devotee of Kuliya-grāma, “Please let me know who is actually a Vaiṣṇava, and what his symptoms are.”

In response, Śrī Caitanya describes the different characteristics of the various levels of Vaiṣṇavas.

As we have explained, the true practice of śuddha-bhakti is absent in the kaniṣṭha-vaiṣṇava, who is solely engaged in Deity worship with immature śraddhā devoid of sambandha-jñāna.

The three types of Vaiṣṇavas described by Mahāprabhu as worthy of service are within the pure realms of madhyama and uttama Vaiṣṇavism.

*Chanting HN with pure faith.*

*Pratibandha nāmābhāsa.  
śraddhā nāmābhāsa*

Pure harināma does not manifest on the tongue of the kaniṣṭha-vaiṣṇava because his chanting is on the level of chāyā nāmābhāsa, the shadow form of harināma, and therefore the kaniṣṭha-vaiṣṇava does not warrant service.

“Śrī Caitanya instructed the madhyama-vaiṣṇava-gr̥hastha to serve these three types of pure Vaiṣṇavas: vaiṣṇava, one who has chanted once harināma purely; vaiṣṇava-tara, one who constantly chants harināma; and vaisnava-tama, one whose presence spontaneously inspires others to chant harināma.

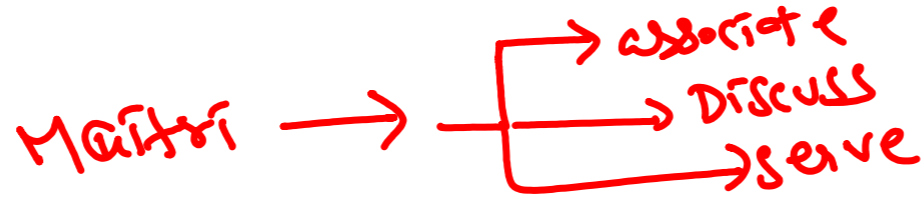
These three grades of pure Vaiṣṇavas alone are worthy of his worship.

The madhyama-gr̥hastha is instructed to serve only these three, who chant pure harināma; not the kaniṣṭha-vaiṣṇava, who chants only the shadow form of harināma and is therefore not a suitable object of service.

Only the madhyama and uttama Vaiṣṇavas who utter śuddha-nāma are fit to be served.

*Chanting with pure faith*

“Service to the Vaiṣṇavas should be in accordance with their respective levels of advancement.”



The word maitrī encompasses association, discussion and service.

When one sees a śuddha-bhakta must greet him and offer respects immediately, give full hospitality affectionately, discuss Kṛṣṇa conscious topics with him, and care for all his needs.

One should serve him properly in all these ways.

One must be extremely cautious not to envy a śuddha-bhakta.

He should not be shown irreverence or criticized even inadvertently and he must not be disregarded because of some physical deformity or ailment.

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“The third practice of the madhyama-vaiṣṇava is the bestowal of kṛpā upon the ignorant.

The word bāliśā implies an ignorant person without spiritual knowledge, or an idiot, fool, etc.

Gross, uneducated materialists whose false ego and strong material attachments do not allow them to cultivate śraddhā to the Supreme Lord are bāliśā.

The bāliśā are without correct spiritual guidance, yet, fortunately, they are uncontaminated by false philosophies such as impersonal māyāvāda.

Thus, their saving grace is that they have no antipathy towards bhakti or bhaktas.

Even a so-called highly learned scholar who has of yet failed to achieve sraddhā in the Supreme Personality of Godhead may be accurately characterised as a bāliśā, ignoramus.

“In addition, there is the kaniṣṭha-adhikārī. Though he is at the doorstep of bhakti, he lacks the proper grasp of sambandha-jñāna; thus, he is deprived of śuddha-bhakti.

As long as this condition persists, he is also known as a bāliśā.

Of course, when he faithfully acquires the knowledge of sambandha-tattva and begins to chant pure harināma in the association of pure devotees, his bāliśātva, ignorance, is dissipated and he is elevated to the level of a madhyama-vaiṣṇava.

These are some of the different kinds of bāliśā and it is very essential for the madhyama-vaiṣṇava to show mercy to them.

The madhyama-vaiṣṇava must deal graciously with the bāliśā, as he would do with an honoured guest—but this is not enough.

## Meaning of कृपे

To show real mercy to the bāliśā, he must ensure that the bāliśā develops śraddhā in pure devotional service and a taste for chanting harināma.

“The unknowing bāliśās are uneducated in the teachings of the scriptures, and so are susceptible to falling prey to the lures of bad company.

The madhyama-vaiṣṇava, being compassionate, offers the bāliśās his association, instructing them about the scriptures and the glories of harināma.

An ailing person cannot treat himself—he needs a doctor.



Just as the angry and frustrated outbursts of a sick patient are excusable, the misdemeanours of the bāliśā are also to be forgiven.

That, indeed, is an act of mercy.

“The bāliśā may be easily diverted from bhakti at any time, his consciousness being clouded with misconceptions, such as believing in karma-kāṇḍa; being sometimes drawn to speculative knowledge; worshiping the Deity of the Lord with ulterior motives; having faith in the yoga process; being indifferent to association with pure Vaiṣṇavas—something which would actually be beneficial for him; being attached to the rules and regulations of varṇāśrama; and so on.

A diseased person cannot treat himself; he must be given the compassionate care of an expert physician who tolerates the expected misbehaviour of his patient.

By administering his <sup>①</sup>association, <sup>②</sup>compassion, and <sup>③</sup>spiritual instructions, the madhyama-vaiṣṇava can correct the wrong views of the kaniṣṭha-vaiṣṇava and promote him to the level of a madhyama-adhikārī pure devotee.

This practice of mercy is essential for the madhyama-adhikārī-vaiṣṇava.

“Once a person begins to worship the Deity of the Supreme Lord with a trace of actual bhakti, it is to be understood that he has sown the seed of his own good fortune and that he is free from corrupt ideologies.

Therefore, it is understood that he possesses a touch of śraddhā.

Whereas, a person who worships the Deity while indoctrinated with the māyāvādī philosophy and therefore has not the slightest śraddhā for the actual Deity form of the Lord is thus an offender.

Hence, the expression śraddhayehate, with śraddhā, is used in the Śrīmad Bhāgavatam to describe the kaniṣṭha-vaiṣṇava.

The heart of the māyāvādī philosopher is contaminated by the false conclusion that the Supreme Absolute Brahman, the Para-brahman, is ultimately formless.

On this basis, he falsely considers that the worshipable transcendental Deity form of the Lord is ultimately a product of the imagination.

Holding such tenets, how deep can his so-called śraddhā be in the Deity form?

Sentimental faith is better than distorted static faith (māyāvādī)

Therefore, there is a distinct difference between the Deity worship of the māyāvādī and the Deity worship of the very neophyte kaniṣṭha-adhikārī.

“If for no other Vaisnava characteristic, then it is for being free from the abomination of the māyāvāda doctrine that the kaniṣṭha-adhikārī has been awarded the status of a prākṛta-vaiṣṇava, a neophyte materialistic Vaiṣṇava.”

On the strength of his minuscule Vaiṣṇava quality and through the mercy of a pure devotee, he is eligible to rise to the perfectional stage in devotional service.

However, the genuine mercy of the madhyama-adhikārī pure devotee is indispensable for the further progress of the kaniṣṭha-vaiṣṇava and by such mercy his Deity worship and chanting can quickly become purified of their tainted, shadowy nature and acquire the true transcendental character.

“Now we come to the fourth quality, upekṣā, indifference, neglect and avoidance, of those who are envious.

Firstly, an envious person has to be defined and the different types of envious persons have to be delineated.